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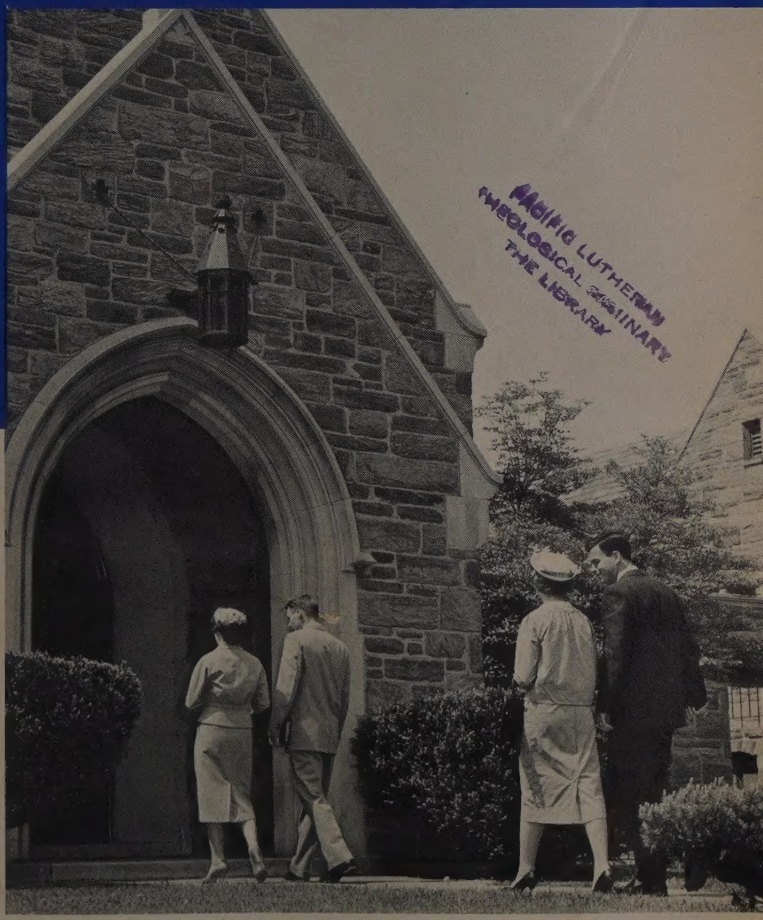

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THEOLOGICAL SEMINARY
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CALL TO WORSHIP

"O enter then his gates with praise"

Vol. 42, No. 43

JULY 27, 1960

Kneeling

FOR A LONG TIME our teen-age son has kept a small picture of the head of Ch stuck in the edge of the mirror on his dresser. Every time I clean, it seems t the picture falls off. I'm always annoyed as I pick it up and stick it back in mirror.

Today while I was dusting, the picture as usual fell off. It not only droppe the floor, but it slid under the dresser.

In order to get it, I had to fall to my knees and grope underneath the piece furniture. Finally I got hold of it. Still kneeling, I looked for a moment at the of the Saviour.

FOR A FEW MINUTES, I stayed on my knees. I thanked God for the experie I thanked him for my son, who was not ashamed to keep Christ's picture be him along with those of sports or entertainment figures on the walls of his ro I thanked him too for sending me to my knees, where I should be more often I am!

If the picture falls again—and of course it will—I don't think I'll be ann any more.

—ELSIE A. COW

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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The LUTHERAN

gebuilders at Work
By Margaret Frakes 11

aries for Laymen
By Marjory Bracher 16

mer for the
htingale
By John Garrett 19

Roots Will Live - - 24

r the June
dding, July
By Ralph W. Loew 26

rch in the News - 4

hington - - - - - 10

A - - - - - - - 34

s in the Churches:

bean - - - - - - 43

al States - - - - - 37

s - - - - - - - 35

na - - - - - - - 36

cky-Tennessee - - - 40

gan - - - - - - 39

esota - - - - - - 38

York City - - - - - 45

Johnstown - - - - 46

Lancaster - - - - - 46

Philadelphia - - - - 47

- - - - - - - - 42

Make a Family - - 27

ship Notebook - - 29

onal Problem Clinic 31

s - - - - - - - 32

onclusion - - - - 50

THIS WEEK . . .

● A LAWYER HAS TO bribe a court clerk to get his case on the docket for an early date. He brings the problem of practical necessity before a discussion group in Evanston Ecumenical Institute. Margaret Frakes, an associate editor of the *Christian Century*, writes about this American Academy and its European predecessors (*page 11*). Her book (*Bridges to Understanding*, Muhlenberg Press) on the postwar lay movement throughout Lutheran churches in Europe and, recently, on the American continent will be published this fall.

● JOHN GARRETT, director of information for the World Council of Churches, went from Geneva to Brazil to attend an executive committee meeting of the council and make a flying visit to the plains of Parana where an intriguing resettlement project is in process. A Russian Orthodox sect that has stubbornly stuck to its old ways while wandering from continent to continent is finally finding a permanent homestead. His report and pictures start on *page 19*.

● PEOPLE WANT TO KNOW more about the teaching of their church. They want to read about the life and work of other Christians. Public libraries don't usually supply the material. So congregations have gone into the business of setting up their own libraries. The movement is spreading. There is now a Lutheran Library Association with loyal supporters (*page 16*).

● THERE IS GROWING CONCERN among churches over the increasing number of marriage failures. Our news section carries stories from Illinois (*page 35*) and Texas (*page 42*) about churches helping young couples adjust to married life and its problems. Buffalo's Dr. Ralph W. Loew provides the theological foundation for these news stories on *page 26*.

THE CHURCH IN THE NEWS

Catholic candidate

Out in the open at the beginning of the 1960 U.S. presidential campaign was the question of whether John F. Kennedy will win or lose because he is a Roman Catholic. The question won't be answered until Nov. 8.

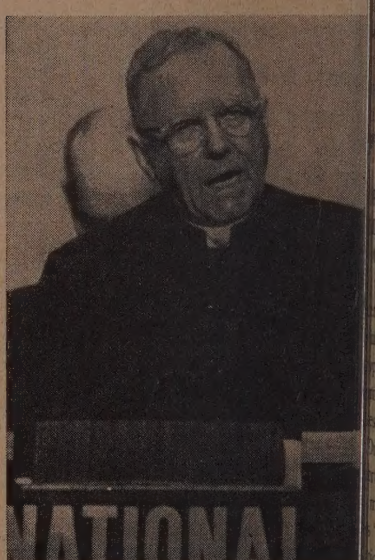
The Catholic question was the first point Senator Kennedy took up in his speech accepting the Democratic Party nomination. He promised to "reject any kind of religious pressure or obligation that might directly or indirectly interfere with my conduct of the presidency in the national interest."

The Roman Catholic archbishop in Kennedy's home town, Cardinal Cushing of Boston, said he agrees with Senator Kennedy on separation of church and state. "I am in full accord with the U.S. Constitution," he stated.

Twice Senator Kennedy in his acceptance speech in Los Angeles quoted Scripture—Joshua 1:9 (*"Be strong and be of good courage . . ."*) and Isaiah 40:31 (*"They that wait upon the Lord . . ."*). Both times the senator used the language of the traditional "Protestant Bible," the King James Translation.

Candidates and their churches

Senator Kennedy and his wife go to mass each Sunday at Holy Trinity Chu in Washington, or in their home pa St. Joseph's in Boston, George Corne the Associated Press reported. Sen Lyndon B. Johnson, Democratic presidential nominee, belongs to a D ples of Christ church in Johnson C Texas. When he goes to church in W ington he attends the Washington Ca dral (Episcopal). Senator Johnson's



CARDINAL MCINTYRE

"There is no power but from God.

TWICE AS MANY PRAYERS

Democrats at Los Angeles had a ing prayer in addition to the custo opening prayer at each conventio sion this month. Individuals of varying faiths were called on to including a Mormon, Salvation commander, Greek Orthodox b Jewish rabbi. First prayer was b Roman Catholic archbishop of Lo geles, Cardinal McIntyre.

daughters are Episcopalians.
Vice President Richard Nixon, brought
a Quaker, attends a Methodist church
Washington. Mr. Cornell says Mr.
on feels that a person should attend
rch in his neighborhood. If elected
sident, according to Mr. Cornell, he
attend St. John's Church (Episco-
), near the White House.
First Democratic national committee
irman since 1928 who isn't a Roman
holic (there were 10 Catholics in a
) is Henry Martin Jackson ("Martin"
Martin Luther). His parents were
heran immigrants from Norway. He
himself in *Who's Who in America* as
resbyterian.

Protestants supplied party planks

Last week Protestant clergymen were
Chicago giving advice to Republicans
writing their party's 1960 platform.
rgymen, speaking for the National
ncil of Churches, had a 12-point
posal, the same one they presented to
nocratic platform drafters in Los An-
s earlier this month.
One point was to urge "a continuing
rt . . . to achieve enforceable control
mass-destruction weapons." Another
"more enlightened permanent immi-
ion and naturalization laws." Council
kesmen were also concerned about
rant farm workers, desegregation of
lic schools, equal voting rights for all
ens.

itics in Puerto Rico

Where Roman Catholics are 92 per
of the population—as in Puerto
)—they expect the government to pay
ntion to the church's ideas about leg-
ion. For 20 years, said the two Ro-
Catholic bishops of Puerto Rico,
es P. Davis and James E. McManus,
government has ignored Catholic re-
quests for legislation and is "responsible for moral evils, dechristianizing society, such as abortion, birth control, sterilization, and adult delinquency."

Most recent affront to the church was refusal of the legislature in May to enact a released-time religious education bill pertaining to public schools.

Catholic answer to the Puerto Rican problem is formation of a Christian Action Party to be established in all cities and towns of Puerto Rico by the end of this month. As pastors of "more than 2 million Catholics," the bishops said in a pastoral letter read in all Roman Catholic churches, "we urge people to support and help the new party whose aim is defense of Christianity and continuing material prosperity without detriment to spiritual happiness." (For Puerto Rican reaction to the bishops' statement, see *page 43.*)

Lutherans discuss cooperation

Nine top leaders of the Lutheran Church—Missouri Synod met 21 National Lutheran Council leaders July 7-9 in Chicago to explore prospects of Lutheran churches working together. This was the first time such a meeting had been held.

Cordial, open-minded attitudes were exhibited on both sides, according to those who attended (no reporters were admitted). Only decision the 30 men made was to meet again Nov. 18-19 in St. Louis.

Discussion centered on Article 7 of the Augsburg Confession: "For the true unity of the church it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments." Missouri theologians said that in studying this statement in preparation for the meeting they had "gone deeper and cut wider than any of us, perhaps, really in-

tended at the outset," and feel they should continue the study.

President John Behnken of the Missouri Synod, ULC President Franklin Clark Fry, half a dozen additional church presidents, along with other church officials, eleven theologians, several parish pastors, and several laymen attended.

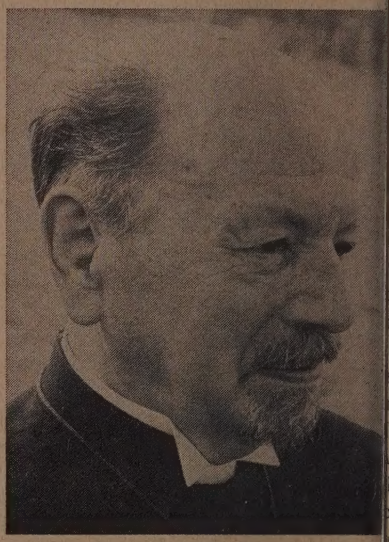
Empie has heart attack

A coronary thrombosis struck Dr. Paul C. Empie, executive director of the National Lutheran Council, as he attended the Lutheran unity meeting July 8. He was rushed into an oxygen tent in Chicago's Passavant Hospital. Ten days later he was reported making a strong recovery, but would probably be kept in the hospital until early August.

Dr. Empie, aged 51, has become one of a half-dozen most notable leaders of Lutherans of the world in his 12 years as NLC executive. He has been chief promoter and administrator of Lutheran World Action for 20 years. He was due in Berlin Aug. 1 to preside at a meeting of the Lutheran World Federation's Commission on World Service, of which he is chairman.

DR. PAUL C. EMPIE
Not going to Berlin

The Rev. Robert J. Busche, Dr. Empie's assistant, will be acting executive director of the National Lutheran Council during the Empie illness.



BISHOP OTTO DIBELIUS
End of a chapter

Dibelius steps down

The only Red-governed country wh Communists have not whipped the Pr estant churches into complete submiss is East Germany. There the pressure churchmen has been terrifying, but re-enforcement can be channeled throu the still-open door in West Berlin, and a dauntless and skillful leader has b in command—Bishop Otto Dibelius.

This month Bishop Dibelius, now years old, gave up his post as chairm of the council of Protestant bishops the East German Republic. The bish of the Church of Pommerania, Wilh Krummacher, has been chosen for position.

Americans heard Bishop Krummac at the Lutheran World Federation ass

in Minneapolis in 1957. He has done best to keep his church independent Red dictatorship in a situation in ch his best will not be good. Bishop elius has for years not been permitted the Red government to travel in East many, although he has preached fre-ntly in St. Mary's Church in East lin.

meras click in "East Germany"

arly next year Americans will see a ie showing what churches have en-d in their struggle to resist Commu- dictatorship in East Germany. This th, in filming the picture, a town miles west of the Iron Curtain was sed up to look like a Red-zone com-ity.

here are signs such as "YOUTH FOR RX" on schoolroom walls, and "FOR RMAN-SOVIET FRIENDSHIP" in a hine tool shop. The north-German ge of Moelln was chosen by Lutheran chmen of America as the best place to shoot the film, tentatively titled "In My Father's House."

Profits from the "Martin Luther" film released in 1953 will help pay for the new movie. The producer, Lothar Wolff, and script writer, Alan Sloane, who worked on the "Luther" film are making the new picture. Mr. Sloane spent three years on his script, aided by church advisers and experts on life under Communist rule in East Germany.

Besides film-taking in Moelln, shots will be made along the Brandenberg Gate, at the dividing point of the west and east sectors of Berlin, and in a studio in Hamburg. Refugees who came recently from East Germany have helped make the movie. An international cast, including British actor Michael Gwynne, was employed.

A 15-year-old boy who must choose between faithfulness to God and a career as a musician plays a leading part in the story.

Dr. Oswald Hoffmann of the Lutheran

CAMERAS START WORK IN "EAST GERMAN" VILLAGE
Dr. Oswald Hoffmann led actors and production crew in prayer

Church—Missouri Synod which is sharing in making the picture says the film is a "story of the apostolic period in a modern setting, emphasizing that the Christian faith, instead of offering pat answers, leads a man to struggle toward solution of his problems on the basis of conscience informed by Christian conviction."

Missionaries get out of Congo

Sudden eruption of violence against white people in the Congo this month forced hundreds of missionaries to flee to safety. U.S. Air Force planes brought out scores of American families. Some missionaries crossed the river at Leopoldville into French protection and others got across Lake Tanganyika to British territory.

Attacks on Americans and Europeans were spotty, with some areas not much affected. Trouble began immediately after Belgium granted the Congo its independence on June 30. "Get out," "going," some Congolese screamed at m sionaries, then said, "Come back soo

It wasn't an attack on Christianity, "a matter of white versus black," said Irish woman, Miss Wells. Numerous m sionaries, especially Roman Cath nuns, were brutally beaten. Of 13.6 m lion inhabitants of the Congo, 5.5 mill are said to be Catholics. There were Protestant mission societies at work, w 2,608 missionaries and church mem ship of 821,025. American missiona in the Congo were chiefly Presbyter Baptist, Seventh-day Adventist, and vation Army.

The U.S. government summoned 1,700 American missionaries to leave Congo for their own safety. Most them said they would stay. "I'm stay Things will quiet down. My hear here," said an English missionary nu Ruth Pattenden.

NUNS CROSS RIVER OUT OF THE CONGO
Many were beaten

enough nuns

Within 10 years Roman Catholic paro-
l schools may be able to provide only
first four grades, sending their pupils
ublic schools after that, the Rev. Jo-
Duffy predicted in Norman, Okla-
a. His parish school, St. Joseph's,
offer instruction only through grade
t this fall.

had been decided to lop off the
er three grades in high school because
lack of nuns as teachers. Then the
h grade was dropped too, since the
ol would run $4,000 in debt if it
loys a teacher.

While enrollment in parochial schools
been increasing, the number of
ien becoming nuns has decreased.

more lunch-counter quarrel

egroes could sit at lunch counters
gside whites in North Carolina's larg-
city, Charlotte, this month. There
no disturbances when the change-
was made.

Presbyterian clergyman, Dr. John R.
ningham, was given credit for leading
ard peaceful solution of the problem
ch arose after students staged sit-ins
nch counters. Dr. Cunningham was
rman of a "friendly relations com-
ee" appointed by Charlotte's mayor.
committee conducted lengthy nego-
ons between merchants and students.
lergymen were members of a citizens'
mittee which worked out the lunch-
ter dispute in another North Caro-
city, Winston-Salem, this summer.

ich Bible in school?

century ago when Bible reading was
common practice in most public
ols in the U.S., there was no question
t which translation to use. The King
es Version was read, since most pu-
were Protestant. As Irish Catholic immigrants moved in, there was a vigorous struggle against their children being obliged to listen to the "Protestant Bible." To solve the problem, Bible reading disappeared in many schools.

This month Roman Catholic and Jewish leaders agreed with Protestants that it may be possible to make an English translation which will be acceptable to all three faiths. It might take 25 years, said the Rev. Walter Abbott, an editor of the Jesuit weekly, *America*.

Father Abbott met with members of the committee on religion and public education of the National Council of Churches. He said he thinks that at present Roman Catholic, Jewish, and Protestant leaders could approve acceptable sections from existing translations for public school reading.

Million for World Action

The first million dollars of the 1960 Lutheran World Action goal of $3,980,000 has been received by the National Lutheran Council, the Rev. Rollin Shaffer, assistant director of the appeal, announced.

Receipts totaled $1,182,725 at the end of June, halfway mark of the campaign. Mr. Shaffer pointed out that this partial report brings to more than $58 million the amount given for LWA in the 20-year period since the first appeal was made for funds to underwrite emergency activities at home and abroad.

And so forth

Many "charitable organizations" are inactive and their trust funds benefit only "officers and trustees who receive substantial fees and expenses," Pennsylvania's State Attorney General Anne X. Alpern charged. She ordered full investigation of all such organizations and trusts in the state.

WASHINGTON

By ROBERT VAN DEUSEN

NEW REFUGEE ACT

IN THE PRESSURE to push through necessary legislation through Congress before recessing for the political conventions, it looked as though the needs of refugees might be lost in the shuffle. But in the final hours before the recess, an emergency bill was passed which will admit several thousand refugees into the U.S. over a two-year period.

This action served as a belated recognition of World Refugee Year, which ended on June 30. Church leaders and others interested in finding solutions to the refugee problem had urged Congress to share in the year-long emphasis by passing special resettlement legislation. The U.S. had given some financial aid to international refugee projects, such as those in Hong Kong and Palestine. But actual opening of the doors to receive additional refugees was needed as evidence of humanitarian concern for the fate of homeless people.

ONE OF THE main objectives of World Refugee Year was the emptying of the European camps, where many refugees have lived for fifteen years. Many had moved out of the camps when jobs were available and become absorbed in the economy of the countries where they were located. But others who were unemployable or difficult to resettle because of illness or physical handicaps remained in the camps year after year.

The new law helps in a small way to solve the problem of these "hard cc cases. Within the numbers to be admi into the U.S. in the next two years, s cial provision was made for the entry 500 who would be otherwise inadmiss because of health hazards or inabilit work. Other countries are receiving th refugees with special problems, in e greater numbers, with the result that European camps should be emptied closed before the end of the two ye

Numbers limited

IN THE ORIGINAL BILL as introduced year by Congressman Francis E. Wa there was no ceiling on the numbe refugees to be admitted. Entry was ited to those qualifying as refugees u the U.N. High Commissioner's mand and those who came in would be cl fied as "parolees" eligible for perma immigration after two-years residenc

The bill was amended in the House diciary Committee to limit the nur of those to be received into the U.S. stead of setting a definite figure, th vised measure provided that the would accept up to 25 per cent of total number of refugees resettled in western countries since the beginnin World Refugee Year.

This four-to-one ratio would brin an estimated 5,000 to 8,000 refugees ing the two years, of whom 600 to are expected to be Lutherans. Mo these will be Latvians and Estonians have been in Germany since the en World War II, according to Vernon strom, director of Lutheran Immigr Service. Others may include Poles, slavs, and Hungarians now in Austria

About half of the Lutheran ref who are expected to enter under the law have families or friends willi sponsor them. The others will nee dividual or congregational sponsor

awyer wanted to know: What does it mean to
a Christian? He found many asking the same
estion at Evanston's Ecumenical Institute

Bridgebuilders at Work

MARGARET FRAKES

UTSIDE THE TALL WINDOWS frail leaf
rns laced the spring sky. Inside,
d on chairs and couches ringing the
ashioned room, a score of men and
women listened intently as the crew-
oung man at the improvised podium
from the Old Testament about
nt law in relation to justice as de-
l by the God of Israel. Then, closing
ook, he launched into a discussion
t what the biblical passages meant
day's world.

ank Stringfellow, Episcopal layman
practices law in a Harlem slum, had
at the invitation of the Evanston

UM IS GERMAN ACADEMY GROUND
century Cistercian monks were builders

Ecumenical Institute to lead off the first one-day consultation on law and justice scheduled in its new home in a Chicago suburb along the shore of Lake Michigan.

Concerned with ethical problems encountered in their day-to-day experiences, practicing lawyers from miles around had responded to the institute's invitation to discuss those problems under leadership of legal experts and theologians.

Theological talk proved heavy going, particularly for the younger lawyers. "What is a lawyer to do when he finds that he won't get his case called up unless he slips a five-spot to the clerk of the court?" asked a young suburban-dwelling Lutheran layman. "I know it's wrong, but it's become so ingrained that most of us never stop to think of the principles involved."

An elderly municipal judge acknowledged that the practice "probably existed," but he could suggest no practical way to end it. "What do *you* do about it?" he asked.

"I must get my client's case on the docket," the young lawyer replied. "I remember the mortgage on my house, and the things my children need. So I pay."

A prosecuting attorney who had journeyed 100 miles from Indiana had a more abstract problem. An active layman of the Reformed church disturbed by the

EVANSTON CONFERENCE IS IN PROGRESS
Can love and justice be reconciled?

church's failure to implement its teaching on nonviolence and brotherhood, he asked: How is one to reconcile the often conflicting demands of justice and love?

AND SO IT WENT through the morning hours, through the luncheon at a near-by hotel, through the afternoon. In the evening, the scattered threads of idea growing out from the initial Bible study, the theological propositions, the pragmatic questions and the give-and-take of discussion were drawn together by two professors from the University of Chicago: an Episcopal layman from the law school and a clergyman from the theological faculty.

By 11 P.M. the Evanston Ecumenical Institute had recorded another in the series of vocational conferences through which it strives to fulfill one of its formally stated reasons for being: "Rallying Christian laymen from different traditions to search together what it means to be a Christian in our time, exploring the nature of Christian commitment and v tion, and concerned with the applic of Christian convictions in the deci of their daily life and work."

A month earlier, the institute had host to a much larger group—over social workers, who considered the C tian motivation for social action; a m hence, physicians would come to dis the relation of doctor and patient the Christian point of view. On the y schedule, in the intervals between the cational conferences—for journalists, businessmen, for scientists, for teache there had been other types of meeti a rally in Chicago of youth leader Christian vocation; a consultation on menical education in America Europe; a study session on the them the upcoming third Assembly of World Council of Churches; a meetin people concerned about foreign missi

THE ECUMENICAL INSTITUTE at Ev ton is one of a number of similar vent

h since World War II have come being as a result of the growing zation that the church has failed to e its witness a guiding influence in y's world.

rst stirrings occurred in Germany. before hostilities ended, churchmen come to the conclusion that because s failure to be more than just another nal institution, the church bore part he responsibility for Germany's fail- o resist Hitler's neo-paganism. One of giving the church better leverage he life of the nation, they thought, d be to gather laymen of one par- ar profession together for discussion oblems closest to their hearts in light e Christian faith.

he meeting place had to be on neu- ground to allay the suspicion with h large sections of the German pub- ad come to regard the church. The Evangelical Academies were the result. They are lay centers similar to those at Sigtuna, Sweden, and Iona, Scotland.

Today, a network of Evangelical Academies stretches throughout Germany. They are crowded with people from all walks of life gathered to discover what relevance the Christian faith has for their lives.

In North America the movement made less headway. But the realization is dawning that many church members are theologically illiterate, disinclined to think of their faith as a source of answers to life's problems. Denominational and local programs begin to stress theological instruction. Some seminaries offer courses in theology for laymen. In a few pilot centers regular programs of lay instruction, discussion and worship have been launched.

SIGTUNA, 20 MILES FROM STOCKHOLM, IS SITE OF SWEDISH LAY INSTITUTES
Modern problems discussed in 11th-century setting

THE EVANSTON Ecumenical Institute seeks to provide a meeting ground for laymen and clergy. It is also dedicated to "seeking new expressions of Christian unity and deeper mutual understanding by bringing together the rich diversity which we have in our Christian traditions through common study, discussion, worship and action."

The second Assembly of the World Council of Churches, which met in Evanston in 1954, agreed that if the church is to fulfill a critical as well as a healing role in the world it must come to understand and diagnose the needs of the world.

After the sessions were over men and women active in churches and seminaries in the Chicago area met to consider how they might foster such understanding. From their discussion grew the idea of a center where ministers, laymen and students could work together to bring the "ecumenical" idea down from theore heights to everyday reality.

THE LEIBRECHTS AT HOME
A firm but gentle hand

"We are concerned wi searching what it means to l a Christian in our time. Th attempt to interpret the will God in relation to the pro lems of our world is a form dable task demanding anal sis, judgment, spiritual insigh We are concerned with buil ing a bridge between chur and world . . ."

WALTER LEIBREC

This was a big order. But the spon were practical men and women. The was not destroyed by undue haste. P ning continued through four years. 1958, the Evanston Ecumenical Insti was incorporated under sponsorship Chicago-area seminaries with the bac of the National and World council churches.

Early this year, with the aid of fr assembled by friends, the institute chased permanent quarters on a lot v enough for future building expans The house has high-windowed rooms library, offices, lounges and mee rooms. On the second floor is a 250- auditorium.

DIRECTOR of the center is Walter brecht, German-born theologian came to McCormick Theological S nary as an exchange student in the e 1950s, returned to Germany to take advanced degree at the University Heidelberg. He was named to head institute in 1958 after serving on faculties of Columbia University Harvard Divinity School.

FRIEDEWALDE IS EVANGELICAL SOCIAL ACADEMY
Old castle for young people

all, dark-haired and dark-eyed, ter Leibrecht is an ideal leader for a ect involving divergent views and men women used to organizing enter- s on their own. He oversees arrange- ts with a firm but gentle hand.

Vith his German-born wife, whom he at Columbia, and his three pre- ol youngsters he lives in a rambling house within easy walking distance Ridge and Grove. The wide living n in the Leibrecht home is the scene requent informal discussion meetings eople in the community.

r. Leibrecht is assisted by a growing including a business manager, ad- istrative assistant, librarian and ar- ist.

upervising the affairs of the institute board made up of business and pro- ional men and women, clergymen, essors in the seminaries and univer- s in the area. Just now the president Lutheran theologian from a near- university theological faculty.

Supported at first by contributions from local churches, the institute received a new lease on life last year when a local businessman gave an anonymous contribution of $40,000, to be spent over a three-year period. Shortly thereafter, a gift of $3,000 came from an interested lay woman. Other funds have come from foundations and individuals. Churches in the Chicago area continue to help out with contributions.

A sizable grant from the Danforth Foundation this year has made it possible for the institute to make a start with the appointment of resident scholars who will live in the center, engage in research on social-ethical issues of concern to the ecumenical church, and participate in the continuing program of conferences and consultations. First of the scholars will be Theodore O. Wedel, until recently canon of the Washington Cathedral and warden of its College of Preachers. A second resident scholar will be named in the near future.

DISPLAY MATERIALS HELP CHURCH LIBRARIANS DO A BETTER JOB
Dr. Clarence Lund, of Northwest Synod, chats with workshop participants

MORE LUTHERAN CHURCHES ARE HELPING MEMBERS
TO BECOME THINKING, GROWING CHRISTIANS WITH

Libraries for Layme

SOMETHING NEW is developing in Lutheran churches — libraries for laymen. Since ancient times temples and churches have contained libraries, some of them famous for their size. But these were for priests or clergy. A library for the use of church members is a new idea.

Growth of the movement has been astonishing. Less than three years ago a few church librarians in the Minneapolis-St. Paul area got together, thinking an occasional meeting might be mutu helpful. In a short time the get-toget had become the "Lutheran Church brary Association" with member libra scattered across the entire country. W out formal planning or promotion association now includes more than libraries in 26 states.

EQUALLY as significant as the gro of the movement (it is estimated that third of the libraries are less than a old), is the fact that, among Luther this has been a spontaneous, "grass-ro

BY MARJORY LOUISE BRACHER

levelopment. No church boards or rtment heads are sponsoring it. In a of increasing centralization in church and high-powered promotion from quarters, this is news.

Church Library Workshop at Gus- Adolphus College in St. Peter, Min- a, June 24-25, drew 106 library en- asts from seven states. The work- program consisted principally of es taught by professional librarians uch subjects as classification, Dewey nal system, planning and equipping ibrary room, administration, catalog- and basic book lists. Between classes cipants eagerly exchanged ideas and riences with each other.

WAS APPARENT that present-day ch libraries are not dusty books in a otten cupboard. Books are fresh and t-jacketed, and they are used. First ch in Cedar Rapids provided a li- y room in its new parish building, stocked it with 600 carefully selected volumes, and for the first year reports a circulation ranging from 200 to 300 books a month.

Trinity Church near Tacoma, Washington, has one of the oldest libraries, in constant use for fourteen years. Started with one small bookcase in a corner of a large room, it now has more than 700 books housed in an inviting library near the main entrance to the parish education building. Regular hours are maintained on Sunday with a librarian in charge.

ONE OF THE largest Lutheran libraries is that of Mount Olivet Church in Minneapolis. Here a trained corps of volunteer counselors help parish members select books.

Repeatedly at the workshop such comments as these were overheard: "We can't keep this book on our shelves." "We've had to order three extra copies of this one." Interest in church libraries

NINE LUTHERAN WRITERS WERE HONORED AT AUTHORS' TEA
(Authors identified in box on next page)

is so great that library committees find it no particular problem to get funds for buying books. Usual sources are the congregation's budget, individual gifts, and memorials, supplemented by grants from parish organizations.

Size of the libraries ranges from a few hundred to a few thousand volumes. A recent survey conducted by the Lutheran Church Library Association showed the average number to be 347 books, but this included a large proportion of new libraries.

Besides books and a limited number of religious periodicals, many libraries offer films, recordings, filmstrips, and pictures. Church of the Good Shepherd, Minneapolis, has framed pictures which members may borrow for three weeks. These are very popular. This same library is equipped with a hi-fi so that recordings may be enjoyed there, as well as taken home.

BETWEEN-CLASS attractions of the workshop were a large book display, and an exhibit of library supplies. Special feature was a tea honoring nine Lutheran authors, including Dr. Edgar Carlson, president of Gustavus Adolphus College, whose most recent book is *The Classic Christian Faith.*

This is a lay movement in which both men and women are interested. President of the association is Harold J. Belgum, former social worker, now in the office of adult education of the American Lutheran Church. Librarian of Second English Lutheran Church, Baltimor Dr. Margaret Ballard, a gynecologist devotes much spare time to her ch library. A leader in the movemer Erwin E. John, meterologist by pr sion, and church librarian as a hc He is author of *The Key to a Succe Church Library.*

Speaker at one of the workshop eral sessions was Dr. Clarence Lund rector of parish education in the S of the Northwest (ULCA). He discu "A Man's List of Books," thirty-s stimulating titles. It was a list that typ the aim of a church library as set d by Mr. John, first president of the ciation: "to offer a balanced diet of and sweets, of theology and inspira challenge and comfort, study materia pure enjoyment."

CHURCH LIBRARIES do not dupl public libraries. They provide a where a person can go to find out his church teaches, and to learn its tory, where he can find inspiration aid in his development as a thinl growing Christian. It also provides erence and study materials too expe for families to own for themselves.

The modern church library move is not limited to Lutherans. It b with the American Baptists in 1927. denomination now has more than 7 parish libraries. Registered librarie the Methodist Church have passed 6, The Catholic Library Association year announced plans to promote th tablishment of a library in every Rc Catholic parish in the country.

Churches are buying books, and ch people are reading them. Authors publishers will be kept busy supplyin demand. We predict that a library or a library room will eventuall found in all our churches.

Lutheran authors shown in photo are: back row, Dr. Floyd Martinson, Dr. Emory Johnson, the Rev. Emmer Engberg, Dr. Oscar Winfield, the Rev. Robert Esbjornson; front row, Dr. E. E. Ryden, Mrs. Marjory Louise Bracher, Elinor Johnson and Dr. Edgar Carlson

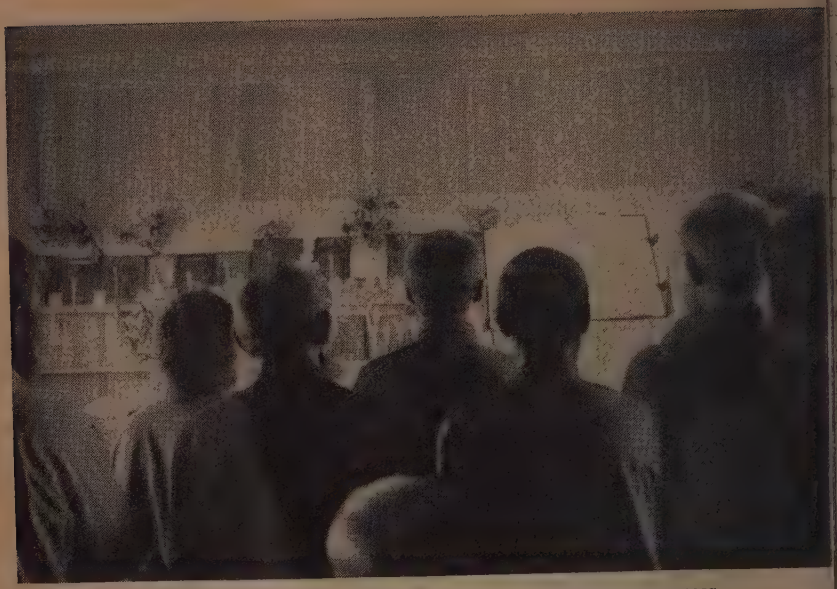
JSSIAN ORTHODOX DISSENTERS, TWICE UP-OTED, FINALLY FOUND NEW HOMES IN BRAZIL ANKS TO THE WORLD COUNCIL OF CHURCHES.

Summer for the Nightingale

JOHN GARRETT

AN OLD RUSSIAN SAYING describes long ering through hard times by compar- it with the way the nightingale waits the summer. George Pessis, a young zilian film director, thought of the verb when he first heard about the ttlement of 95 Russian families in virgin country of upland Parana, re he had often been.

He came to the World Council of Churches and offered to make a film about them. Now it will be seen on television and in local groups all over the world. He called it "The Nightingale Waits for the Summer" and put into it the sense of liberation these bearded strangers have found with their wives and children under the bright skies of Brazil. Who are they?



WORSHIP WITHOUT PRIEST BEFORE CANDLES AND ICONS
They know the service by heart

In 17th-century Russia a forceful Moscow Patriarch named Nikon decided to simplify and modernize the worship of the Russian Orthodox Church. He carried through his reforms in the face of sharp opposition from some of the country's most pious priests and laymen, who wanted to keep the old ways.

These "Old Believers" were excommunicated and violently persecuted. Most of them were peasants. They held tenaciously to their beliefs and worship through the 18th and 19th centuries and were scattered in many parts of Russia at the time of the 1917 Communist revolution.

IN 1919 GROUPS of Old Believers, true to their tradition of dissent, left their hunting and farming lands in Siberia to settle in Manchuria. Between wars they maintained their separate life, gaining a living from the land and keeping their fasts and customs intact. When co munism was introduced into China t were offered inducements to return the Soviet Union. Some accepted, most turned their eyes toward H Kong.

From other Russians in the c munity of some 14,000 in North Ch they heard the name of Pastor Lud Stumpf, then directing the World Cc cil of Churches' refugee office in H Kong. Their farms were being ta over by the government, they told h Could the World Council help them get exit permits and start a new abroad?

The Old Believers were a probl even for seasoned refugee workers. A centuries of persecution they would hear of splitting their group. For t resettlement meant all or none. A many months of investigation the W

uncil at last found a friendly governnt in expanding Brazil.

South American WCC resettlement ditor Andy Mouravieff spoke Russian l knew the Old Believer story. He ertook to find the land and superind the arrival. The Old Believers came; e by ship and some by plane. In y 1958 they surveyed the running ams and dark pines, the red gashed h and the dusty roads in the frontier teau of Parana in South Central Brazil. With the aid of technical experts, tools, ic food supplies, seed, equipment and er necessities provided through the rches, they built four villages and ughed the virgin earth. One of the ngest and most rewarding ventures the history of population movement launched, with the aid of governnts, by people who cared in churches over the world.

To FIND the Old Believers, visitors e bumping through the air in a small vate Cessna plane from the booming ntier city of Curitiba to Ponta Grossa, Old Believers' market town. In this dscape of pioneer farms there are neat colonies of prosperous Swiss and German settlers, many of them sponsored earlier by the WCC. They helped the Russian newcomers to sink their roots into new soil.

The plane banks over four long villages of white, red-roofed houses, built along a grassy main street. The bulbous steeples of two churches catch the sunlight. Women in colored kerchiefs wave. The children straggle out with the cattle to the fringe of rice and buckwheat crops, now coming up bravely out of the rolling fields. All this has happened in the last two years. The project is well on the way to success.

The leaders of the Old Believers greet visitors in each village. Their big beards often hide comparative youth. Leadership changes every six months. Vote is by hand or voice in the common assembly. They try to find wise men they can trust.

Like many communities that have suffered, the Old Believers are incredibly cohesive and wary of the kind of authority that might misuse them or kick them about. All land is held and divided in common, but once it is distributed each

WOMEN IN COLORED KERCHIEFS ON PIONEER FARMS
Home is somewhere near Ponta Grossa

man holds to his plot and his animals with the individualism that is the other side of the coin of collective solidarity.

Sometimes the attitude produces strange problems. When the colonists were told they could get better market prices for their produce by co-operative selling they refused. It looked to them too much like communism, they said. Yet in other ways they react as a group.

THEY ARE BARRED by their religion from sitting down to eat with people who do not hold their beliefs. When a large party from the World Council of Churches' Executive Committee visited them in February they were delighted. The welcome was embarrassing in scale. The visitors sat down to four meals in two hours—one in each village.

But the Old Believers could not join in the meals. They merely served their guests. Even the plates and the cups

IVAN IN THE WHEATFIELD
Tomorrow a Brazilian?

had to be found for the occasion, b cause it is forbidden to use vessels th have been used by others. The "elder explain that they are being loyal to t Bible. They are not supposed to eat wi unbelievers, and if you are not an C Believer you must be an unbeliever. Th does not prevent them from being f of Russian hospitality and charm.

The long beards and hair are co nected in their minds with the vow the Old Testament Nazarite sects. Li Samson they think long hair is the ma of people set apart.

Icon painting and the transcription sacred texts are arts preserved in the C Believer group. Although the icons a recent and not the finest, the artists t to keep the great early traditions in th work. The Bibles and service books a finely copied in red and black. Even e perts find difficulty in interpreting t ancient characters and musical signs use

On Saints' Days and every Sund morning, long before dawn, the church resound with the melancholy unison sin ing of the men and boys. They celebra worship without priests and know mo of the complicated services by hea Tapers burn before the iconastasis, b there is no altar.

THE ABSENCE of Holy Communion a sad feature of the Old Believers' r ligious life. In the 19th century, wh the last priests attached to the moveme died, no bishop could be found to co secrate more. They have carefully pr served remnants of the consecrated e ments of bread and wine, but use it minute quantities and only in the la rites. The holy water used for baptis has been hoarded in the same way. O drop is added to the ordinary water us in the font when children are given l baptism in the church.

OLD BELIEVER FARMERS ON HORSEBACK SURVEY THEIR LANDS
Long hair is the mark of people set apart

The Old Believers' religious life is for-
l but constant. Every house, in true
ssian style, has its icon and lamp, and
treasured books are kept in their
ly painted living rooms. In their wan-
rings over the years, these are the treas-
s they have most carefully guarded.
Sunday is the great day in the life of
community. On Saturday night all
rk stops and the families go to the
una steam bath to prepare for an all-
ht vigil in the church, followed by
nday's rest.

On this quiet day young and old have
ure to examine what they have made
two years' hard work: they see the
uses, the watermills, the sheds for their
mals. They look through the windows
he waving green crops of dry rice and
ckwheat, planted with the aid of Pieter
einschmidt, an agricultural expert as-
ned to them by the WCC.

n their gardens the sweet potatoes,
a beans, groundnuts and melons flour-
. The bee hives stand in trim lines.
The cattle graze. The barnyard sounds of ducks and pigs and chickens mingle with the noise of the children's play.

It is hard to believe that the bare feet of some of these hardy peasants once splashed after elk in the marshes of Siberia or followed wooden ploughs through the dust of the Manchurian plain. But what of the future?

Will the Old Believer children learn to be good Portuguese-speaking Brazilians? (A school is being built for them, in co-operation with the government.) Will some of them marry Brazilians? Now that they are nearly self-supporting will they draw other Old Believers from China, from Turkey, even from the USSR, to share their new life?

Already the WCC has provided them with an additional 3,000 acres for new arrivals out of North China. Every Old Believer who arrives must see his destiny as a set of such questions. They are open questions. Nobody knows what the answers will be.

When illness struck it seemed that life had come to an end. But out of despair emerged new hope and promise.

The Roots Will Live

Five years ago this spring, my husband came home from the hospital after a heart attack. All month our friends had kept his room filled with flowers and plants. The last morning, after I'd distributed the remaining ones to the wards, there arrived a little rosebush, covered with tight, dew-fresh buds.

"Shall we take this?" I asked him. "Or shall I ask Sister to take it to the Children's Ward?"

"It's kind of pretty," he said, shyly, because he'd never before taken much interest in flowers. "All those little buds just ready to pop. Be a shame to leave it . . . if you think you can manage," he added hastily. It was embarrassing to him to have me carry the burdens he used to take for granted.

Of course we took the little rosebush home. When the blooms faded, I was going to throw it out. I had little kna with plants, and I had my hands full, a my heart was heavy. Those first days adjustment were hard.

But there it stood in the window, loo ing so gaunt and lonely with bare, c branches.

"Just the way I feel," I thought. "We I'll give you a chance."

So, awkwardly (for I'm no gardener) dug a hole by the back steps, planted t scraggy little rosebush, left it to live die. Occasionally, when I remembered tossed a little water on it.

Time went on. The rosebush liv Its leaves had turned fresh and gre again, I noted with surprise one d when I was pushing the lawnmov around the back yard, while the sick m closed the door to his bedroom so would not have to be aware. It rea deserved a break! I knelt down by t

le bush, picked encroaching grass away
h my fingers, loosened the earth about
with a kitchen knife, and watered it
nerously.

WEEKS WENT by, hard weeks. As my
sband grew stronger, his rebellion
inst the limitations of chronic illness
ught on frequent depression. One
rning, deep in discouragement, for the
y had started badly, I looked out the
chen window over my dish-washing,
ion blurred with tears I dared not
d in front of him. And then I saw it,
t of the corner of my eyes.

"Why, that little rosebush is bloom-
!" I said. "Blooming like crazy!"

I hurried out and picked a spray.

My husband was just dressing for his
tailed business day, knotting his tie
h the slowness he'd learned to use for
his movements.

"Here!" I said, "A boutonniere! From
ır little rosebush."

He came to the back yard to stand be-
e me; together we wondered at it.

"Of course," a friend told me, later.
hat's a monthly rose. It will bloom
ry month . . . if it survives the winter."

WINTER CAME, the worst we'd had in
rs. Inside our house, though, it wasn't
bad. With incredible fortitude the
n was pulling himself together, learn-
to live with his chronic illness.

We were building up a little circle of our old friends who were willing to adjust to our social limitations. We were reading together; listening to music. Occasionally we managed a concert, an early supper party.

We lived through the winter, and so did the rosebush. It had used the time to put down deeper roots.

Spring came. The rosebush was sturdy. I no longer needed to water it. Its roots went down deep, and every month it bloomed.

IN THE FALL came a crisis that a year ago would have thrown us—illness in our daughter's home, six hundred miles away. I felt I must go. I felt I couldn't leave him. I was torn apart.

He insisted I go. He refused to have anyone come to stay with him. He could manage alone, he said. I went, with a heart like lead.

He stayed alone ten days. My daughter recovered. Then he drove there to bring me home. He drove alone. The friend who had planned to share the trip and help drive had had to cancel at the last moment.

"Why didn't you wire?" I scolded. "I could have come home by plane."

"I wanted to see both my girls," he said. "I planned carefully, stopped when I got tired, and here I am!"

Here he was, indeed!

WHEN WE GOT HOME, the rosebush stood stripped and bare for winter, but this time I knew its roots would live.

There have been four years since, years of ups and downs, as with all who must live with chronic illness. But whatever comes, I know I wouldn't do without those five years, the joys, the sorrows, the lessons we have learned . . . and the roses that have bloomed every month, by the grace of God.

AFTER THE JUNE WEDDING, JULY

A FRIEND TOLD ME of a recent experience at a restaurant counter. An attractive young woman was chatting with a young man. She was animated, kind, understanding and obviously interesting.

When the young man left, she became a different person. She was rude to the waitress, thoughtless of people around her, staring at her sandwich with a sulky droop of the mouth. My friend wondered whether the young man had ever seen her this way or whether he might discover this only after their marriage.

THERE IS AN ESSENTIAL NEED for marital counseling, yet nothing can quite enable a man and a woman ever to completely know each other. This is the wonder of marriage. A couple can be married for fifty years and, if they are real persons, they will always be discovering new qualities about each other. Marriage is an adventure which enables two people to solve the problems of life in a more complete and fulfilling way than can be done alone.

WHAT HAPPENS all too frequently is that the one-time June bride and groom discover that they are now unable to live in their own dream world. They live with people, with families, with laws of economics and with all kinds of world tensions which ultimately affect the attitudes they have toward one another.

The joy these June couples can discover is in knowing that they have been incomplete and unfilled until they share these situations together. Their home ought to be a refuge—not a retreat from the world.

PERHAPS NONE OF US ever really know our real self—the person that can be shared with each other—until we have been confronted by some of the unforeseen events of just living together. What we can know is that we are persons and that we can be held together with a great faith and love which gives us a reason to live. Those men and women who together keep that sense of destiny growing, maturing, opening from one great experience to another, will have discovered "the peace that passes understanding."

A BOY WAS ASKED by his teacher to tell him what cowhide is used for. "Mostly for holding the cow together," the boy answered. All life has to have faith and love and mutual respect to hold us together. The love of God defies total comprehension. But to have known it and to have shared it in the mutual companionship of the family is to have a glimpse of the eternal. It is to know that since nothing that can happen can separate us from the love of God, nothing can separate us from each other.

—RALPH W. LOEW

FIVE MAKE A FAMILY

Remembered Clues

"I HAVEN'T told anyone," I assured Doris Detrand. We were on our way to ULCW officers and committee chairmen meeting.

"I hope none of the women has told," Doris said, as she drew into the church parking area. "If it becomes common knowledge, we'll never find out who is making those calls."

"I don't want to know," I said. "What if it's someone we know?"

WE WERE talking about the anonymous, hateful telephone calls our ULCW president has been receiving for a year. Recently, on the advice of Pastor Ittel, she had taken the officers and committee chairmen into her confidence, told us about the calls, asked our help.

"I did tell Dan," I confessed.

"And I told Bill," Doris laughed. "But our husband and mine are close-mouthed."

We were the last to arrive, and the meeting started at once. Plans for the rest of the summer, program ideas to consider, some financial business, then coffee and the cupcakes.

"Well?" Mrs. Wagner looked around the table. "Any ideas?"

"About what?" several voices asked. As if we didn't know!

"About the anonymous calls, what else?" Mrs. Wagner said. She turned to the president. "Has having an unlisted number helped, Mrs. Corry?"

"Oh, yes. Life has been serene since we were assigned that number. Only friends—like yourselves—have it."

"I HOPE that no one of *us* is the anonymous caller," Mrs. Wagner said in a worried voice. "It could be anyone. Why—a couple of weeks ago, I was tempted to call a neighbor, disguise my voice, and ask her to turn down her television. It was driving me mad."

"That's what's so terrible," I said. "It *could* be anyone."

"We'll have to take ourselves in good faith," Doris Detrand said. "Let's start with the premise that we, here in this room, can trust one another—that the anonymous caller is not one of us."

"I'll accept that," Mrs. Corry, the president said. "You're all my friends."

"Thank you, Mrs. Corry," Mrs. Wagner said. "Have you any idea about the identity of the calls?"

"No. Pastor Ittel said I should try to think over my past year in office. The caller is certainly a woman who attends the meetings regularly. She knows everything that has taken place.

"Pastor suggested that I think about appointments I've made, assignments I've asked people to take, little jobs people have done voluntarily. He thinks maybe it is something so small . . . like forgetting to thank someone . . ."

Doris Detrand nodded. "We forget how easily people's feelings are hurt."

I SAT BACK and reviewed mentally our usual kind of women's meeting. In my mind I saw the rows of chairs, the flower hats, the bright dresses, the faces. They were all known to me. None of them could possibly be . . .

Wait! A face stood out in the last row. I visualized the scene. A business meeting, months ago, Mrs. Corry presiding. She had just finished reading a poem—very appropriate to the day—I remembered. We were amused and there were smiles and murmurs. One face did not smile. I saw it—grim, almost contorted—in a row of smiling faces.

"Anonymous call—imagine that happening in *our* church!" Mrs. Corry said.

I listened to the conversation with one ear, while I mulled over that day and that face. Why had she not smiled at the rather amusing poem? Nothing in it to offend. Mrs. Corry read it well, with feeling. Not long enough to bore anyone.

THE BUZZ of conversation went on, and I joined it outwardly. Inwardly I was trying to put my finger on what was wrong about that meeting months ago.

I remembered coming in with Mrs. Kent, who was on the program that day. I sat in one of the rows that ran along the side of the room. That was why I had a good view of the total group, including the last row of faces. The seats filled. Mrs. Corry came from the kitchen, stopped to speak to a woman in the last row. The woman gave her a sheet of paper. I could read Mrs. Curry's lips. She smiled and said "thank-you" to the woman, and went to the front of the room.

What was that sheet of paper? Was that the key to the frowns later?

I reviewed that meeting as well as I could remember. Business meeting, committee reports, brief talk by Pastor Ittel, program put on by Regina Kent and her group. Then Mrs. Corry reading the poem that amused us, as a sort of addenda to the program. Coffee and sandwiches. No clues there.

Mrs. Wagner was waving a piece of paper as she talked. "This is a goo time . . . all the officers present . . . talk over this invitation from the Ma ville women's group." She passed the i vitation to Mrs. Corry.

MY DEAR WATSON, I have it! I shout silently. And I had. I knew the answ to that grim face in the back row.

The missing piece in that meeting into place. The woman in the last ro had given Mrs. Corry a sheet of pap Later, Mrs. Corry read what was on paper—the poem. The amused faces a mild laughter. The one I-am-not-amu face.

Why? Why no smile there? Becau Mrs. Corry had read the poem and h forgotten to thank the woman who g it to her—had not thanked her public Was that enough of a slight—uninte tional though it was—to upset a woma Maybe.

Of course my detective work had no ing to do with the anonymous cal Or did it? I thought back to the oth ULCW meetings. Was that face alw grim? Angry? Yes, it was. And I h not noticed it at the time. There we always complaints from that wom There were criticisms of the way M Corry handled things. All spoken in I-could-have-done-it-better voice.

"I do hope we can meet with Mayville group," I said in answer Mrs. Wagner's question. "We can r the letter of invitation at our next me ing. Everyone will like the idea."

"You certainly were in a fog, the half of the meeting," Doris remarked, she settled herself behind the wheel.

"Had something on my mind." H good a detective was I? Should I talk Pastor Ittel? To Mrs. Corry? To D To the woman? Was the face in the b row the face of the anonymous call

WORKING ON YOUR VACATION

SOME PEOPLE go on a vacation for a nge of scene. Others just want to loaf. ey don't care so much where they go what they see, so long as the pace is erent.

Then there are persons who go on a ation to work. These are people who their work. For them vacations are me for greater concentration on the gs they do throughout the rest of the r.

had a chance to see some of these ple this summer. They're not extraor- ary people, but those I saw have one suming interest—church music. These the people too many in our churches for granted, the men and the women conduct the choirs and play the ans.

THE CHURCH HAS conducted music ps for its musicians for many years. ttendance at these camps is evidence he desire to improve church music in congregations, we have a long way o. There are several such camps spon- d by synods of the ULCA. Yet I e never met a camp director who did look about anxiously and wonder why e people were not present.

or several years I have had oppor- ty to observe the Pocono Church ic Institute sponsored by the Minis- m of Pennsylvania at its camp along Delaware River in the Poconos. Ex- in the year when the new *Service k and Hymnal* was introduced to the rches, attendance here runs between y and sixty. Considering that the test concentration of ULCA member- is in the east, one cannot help but consider the many congregations from which music directors would have prof- ited by attending this camp.

Ever since its beginning the Pocono Church Music Institute has been under the direction of Dr. Paul Ensrud, now of St. Olaf College. This year Dr. L. David Miller of Wittenberg College was in charge of the program for the first time.

THE DAYS of the one-week session were filled with activity. Classes in organ, conducting, and reading music were held every morning. Professor Philip Gehring of Valparaiso University demonstrated his skill at the small Schlicker pipe organ installed at the camp. And many congre- gations, particularly mission churches, would do well to note that even the small- est congregation can have a genuine pipe organ instead of resorting to the elec- tronic instrument. Both are in the same price range.

This year, Professor Gehring, in addi- tion to his regular class work and as a special treat, presented a special concert of organ music featuring works by Bach, Lübeck, Schuman, and Barber, among others.

Several times throughout the day the camp rang with the melodious strains of the assembled campers as they worked through musical selections under the di- rection of Professor Leland F. Sateren of Augsburg College in Minneapolis. Here was a choir rehearsal in full swing under expert guidance.

Campers not only sang. Several semi- nars were conducted throughout the week aimed at providing an arena for serious thinking about the meaning of worship

and the relationship of music to liturgy. In the past the writer of this column has spoken quite frankly about some of the practices he has observed in the performance of music in the churches. The question of the place of the anthem in our worship comes to the fore constantly, and with it comes a companion query: must there be an anthem sung by the choir at every service?

THESE GOT A going over in the seminars. While one would hardly expect choir directors to recommend the discontinuance of anthems by the choir, there were some present who spoke out with an intelligent concern to lead their choirs toward the best and, if they couldn't do that, they would do nothing at all.

This is a refreshing point of view and one which ought to gain a wider hearing. There are too many congregations where the choir director feels that every service must have an anthem and he or she is not too concerned about the type or quality when making a selection.

In some congregations choirs disappear from choir lofts during the summer months, although many of the members of the choir are present in the congregation. One cannot help but wonder if the musicians aren't taking a big chance in that with no choir and no anthem the service is shortened considerably. Isn't there a danger that congregations may become accustomed to the summer program and demand that it be maintained throughout the year? In some places this might be a good thing.

PEOPLE WHO GO to church music camps are concerned about such matters. To be sure, there are times for fun, swimming, hiking, games and the like—but on the whole the program is work. And along with the work comes inspiration for those who participate.

One evening while children were pl
ing gleefully on the volleyball court a
the choir was rehearsing several intere
ing selections, I heard Professor Sate
talk briefly about how to introduce m
ern church music to the choir and to
congregation. If the music sung the
after was any indication of the theme
his comments, the congregations rep
sented by those present are in for s
prises. If those present learned their
sons well, the surprise will be a pleas
one.

It's the congregations not represen
about which I am concerned. In talk
with many pastors and church musici
in the past five years I find that of
there is "a gulf fixed" between the pa
and the church musician. Both are
doubtedly devoted to their calling, b
are sincere, but unfortunately there
differences of opinion and these dif
ences ought to be resolved.

ONE WAY to do this is for more chu
musicians and pastors to get togethe
church music camps. It would be
if congregations, which will be soon p
ning budgets for 1961, would pro
funds for both pastor and church m
cian to attend these camps. The expe
ture is modest. Depending upon the ca
and the distance between the camp
the congregation, the total cost to a
gregation to send both pastor and chu
musician to a week's stay at such a c
would not exceed $200.

This investment would more than
repaid in the caliber of music and
degree of understanding achieved betw
pastor and church musician.

Important contributions are b
made in the realm of church music t
days. Every congregation has a res
sibility to keep abreast of that dev
ment.

—EDGAR S. BROWN,

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

cious father

UESTION: My father is becoming a ance as far as the rearing of our dren is concerned. I never thought hing like this would happen. I ght that if anyone would try to tell what to do it would be Mother, but turns out to keep her own counsel. n trying to keep abreast of the better s of dealing with children by reading *d Study*. Jim thinks I am doing a l job. But Dad has his ideas—most em based on his own childhood.

REPLY: Both men and women may ake the mistake of offering too much vice. It should always be recognized at the older folks have good inten-ons—or they believe they have. Poor unsel may be given with the best of otives. Here are a few suggestions hich may be of help.

1) Search the advice given with a ew to screening out the best of it, d try to make use of at least some it. Not everything from the past outdated—a good many ideas and chniques are valid. In the past dec-e a number of "modern" procedures ve been discarded by the "authori-s," while some of the old-fashioned es have been brought back.

2) Be courteous but independent. on't reject anything in a haughty or considered way. "Be sure you're ht, then go ahead."

3) Be willing at times to talk some things over with your father and mother. It may well be that you can win them to some of your ways. If they find you open-minded and well-informed their attitudes may change in the direction of yours.

4) Basically parents, not grandparents, must determine the discipline and guidance of children. It is their Christian responsibility.

What to do?

QUESTION: I am twenty years old. Since age fourteen I have been confined to a wheel chair because of polio. I have been trying to get some typing to do at home, but it seems that all the places I know about require faster typing than I do, since I can use my right hand only. I am slow but fairly accurate. I have tried doing phone work, but that didn't work out—I didn't earn enough to pay for the phone. The department of vocational rehabilitation stated they could get only phone work for me.

How can I get typing to do at home? Where? I realize I wouldn't be able to make much, but even if it were but a little I would be happy.

REPLY: To advise for any specific area in which one has no acquaintance is impossible. Your problem will have to be worked out locally through people who know your section and the possibilities there. Anyone who can do so will certainly want to help.

It could be that your own church, or another congregation, could provide you a limited amount of work. Or perhaps a YM, YW or the Goodwill Industries could be of help directly or indirectly. Local inquiries are the first step. I am referring you to welfare agencies in your section—church and general.

PEOPLE IN TROUBLE

Who Is My Neighbor? By Esther Pike. Seabury Press. 230 pages. $3.50.

The fourteen life experiences compiled by Mrs. Pike give vivid insights into the response of neighbors to the needs of people in our own country and the world community. Douglas C. Rigg in "The Socially Handicapped" suggests that those in prison need help in changing their behavior patterns since 90 per cent of the country's convicts leave prison. Thus, they may become our neighbors and need to be accepted as citizens. "The Alcoholic" and his seeking to escape from his deeper problems is very clearly set forth by Ebbe Curtis Hoff.

The approach is not doing for people but working with them. This includes "The Neglected" of skid row, "The Physically Handicapped," "The Mentally Disturbed," "The Legally Underprivileged."

Ethel Percy Andrus points out that aging is universal but "it is really still intensely personal." The wish to live and be wanted and needed are basic desires for the "Aged and Retired." The financial problems of retired teachers and the steps taken to meet some of these needs are helpfully described.

The starving, undernourished, ill, improperly cared for children in Asia are viewed through the eyes of Spurgeon M. Keeny in "The Children." South Africans who have no constitutional means of redress or reform are described by Michael Scott in "The Subjugated." This is a timely topic as well as the chapter on "The Segregated" by Richard Ambrose Reeves.

"The Peasant Farmer" by Walter C. Lowdermilk gives new insights into the serious dangers of daily life of millions of people. As a part of this helping process is the "each one teach one" program described by Frank C. Laubach in "The Illiterate." "The Medically Underprivileged" by Gordon S. Seagrave suggests a person-to-person medical service to the people in villages.

The chapter on "The Refugee" by Ali de Jager is gripping as it explains the willingness of the displaced person to help himself yet being unable to do so without diplomatic sanction. Changes in laws and changes in attitudes of individual citizens in accepting refugees as neighbors are vital now.

Harrisburg, Pa. BETTY AMSTUTZ

TRUTH ABOUT YOUTH PROBLEM

Understanding Juvenile Delinquency. By L. R. Steiner. Chilton. 199 pages. $3.95.

When this book was sent to me I was tempted to return it saying that I am tired of reading about juvenile delinquency. After glancing at the foreword and reading the first few sentences of the first chapter, I felt there was something different about this book. After reading the book and reflecting upon it, I realize there is something entirely different about this book.

The author shows a warmth toward the delinquent, yet she is realistic in her descriptions of their problems. The cases are definitely first-hand experiences and the conversations are extremely accurate.

There is nothing really new to the "old hand" in the juvenile delinquent field, yet this book should be read even by individuals who feel they know everything about the problem. The author presents in stark reality the very things that exist in the juvenile delinquent environment. The author does not make an attempt to be shocking in order to attract attention, but she pictures things as they really exist.

Most of the material being written on juvenile delinquency is an attempt to philosophize or explain the plight of the juvenile. Lee Steiner merely tells us what she saw and does an excellent job of reporting. After reading the book, one will certainly know that juvenile delinquency is not going to be cured by building playgrounds, passing stiffer sentences, being tough with the juvenile, but juvenile delinquency will come

nd when we are able to establish mean-ul relationships between adults and their pring. HENRY H. CASSLER
ewisburg, Pa.

WHAT CAN WE "KNOW"?

elativism Knowledge and Faith. By Gordon Kaufman. University of Chicago Press. 141 ps. $3.75.

characteristic of all modern theological philosophical thinking is the primary played by the problem of knowledge. since Descartes it is assumed that un-we can first answer the question, "What the nature, limits, and tests of knowl-?", there is little use in claiming knowl-e of particular subjects.

Mr. Kaufman operates not only within e much-churned epistemological waters; s still more contemporary in examining challenge of relativism. This is the view , because any judgment is "relative to" e concrete situation, it cannot be always everywhere true. This "external" rela-m, as Kaufman calls it, has customarily n urged on psychological and anthropo-cal grounds. He holds, moreover, that logical grounds this external kind of tivism has seemed self-contradictory, for theory can't account for itself.

Kaufman thinks, however, that there is an ernal" type of relativism which, though orically conditioned, as all judgments t be, "gets inside" a situation or as-es a perspective. Approaching the quest knowledge in this latter way, one can ve at insights which, though "ultimately jective" can be meaningful and worthy our trust.

hat is where the "faith" in the title ap-rs. Faith is the attitude of trust in the ningfulness of our lives and of all his-. This faith the Christian expresses in confidence that Christ is the clue to ory and that God is the ground of his-. Can we "know" that this is true? Of rse not, says Kaufman, if that means, we rationally demonstrate it or experi-ntally verify it. We can only freely affirm nd trust to providence that at the "end of history" the Lord of history will confirm that faith.

With a few surprising exceptions, this is a lucid and unusually thought-provoking presentation of the newly cast problem of faith and knowledge. The author, an associate professor of theology at Vanderbilt University, is more than an apologist for the Christian faith. He aspires to a sound theory of knowledge to undergird metaphysics and theology.

His facile treatment of internal relativism, his view of metaphysics as dealing with the "*meaning* in the whole of human existence," his desire to have at once tentativeness and some sort of certainty, and his failure to come to grips with recent philosophical analyses of these problems—these lead his critical colleagues to raise very serious objections. His is, however, a valuable service imaginatively performed.

Wagner College CHARLES W. KEGLEY

BIBLE GUIDEBOOK

The Message of the Bible. By Charles M. Laymon. Abingdon. 127 pages. $1.

How many dozens of books have been written in the last ten years to help people read the Bible intelligently and effectually?

This inexpensive one promises to be helpful. Any reader who will get out his Bible and consult the references as he studies the guide will surely profit from the effort. Small groups, too, which study, read, and discuss will move forward to better comprehension of the Book.

After the manner of recent writing Dr. Laymon stresses creation and redemption while neglecting sanctification as he leads his readers to consider the Bible as a treatise on "the acts of God on our behalf." The Bible is a book, it seems, for trust and belief, not so much for conduct. History of the Bible itself, the types of literature it contains, the story it tells, are all discussed briefly. There are maps, a chronology, a short bibliography, and useful indexes. The author is editor of the outstanding *International Lesson Annual.* RALPH D. HEIM
Gettysburg, Pa.

ULCA

Schools for Mission Pastors

More than 200 United Lutheran mission pastors are attending home mission schools this summer. One was held July 11-15 at Thiel College, Greenville, Pa. The other, for western pastors, is scheduled Aug. 1-5 at Colorado State University, Fort Collins, Colo.

The schools are sponsored by the Board of American Missions. Their purpose, said Dr. Donald L. Houser, executive secretary of the board, is to "present a better understanding of the board's program and practices to new mission pastors."

The five-day program at each school includes lectures by nine members of the BAM staff. Dr. Walter M. Wick, of Indianapolis, president of the Indiana Synod, conducted a Bible study program at Thiel. The Rev. Lloyd Burke, of Chicago, pastor of Christ the King Church (Augustana), will lead a similar course at Colorado State.

Programs and policies are presented in lectures by Dr. Houser. Other areas covered by staff members include work in urban congregations, development and growth of mission congregations, finding new fields, and selecting church sites.

At least one new ULCA congregation is organized every week. This year, Dr. Houser predicted, the BAM will organize 65 new congregations and enter 55 new fields.

Pastors Keep Confidences

A statement designed to protect the confidential nature of information disclosed to pastors will be submitted this fall to delegates to the ULCA convention in Atlantic City for approval.

Acting in concurrence with the Board of Social Missions, the ULCA Executive Board voted this month to recommend to the 22nd biennial convention (Oct. 13-20) adoption of the following declaration:

"In keeping with the historic discipline and practice of the Lutheran Church, and to be true to a sacred trust inherent in th nature of the pastoral office, no minister the United Lutheran Church in Amer shall divulge any confidential disclos given to him, in the course of his care souls or otherwise in his professional capa ity, except with the express permission the person who has confided in him or order to prevent a crime."

The statement is similar to one which a pears in the by-laws of the proposed n 3,100,000-member Lutheran Church America, which is expected to result fro the merger of ULCA, the Augustana L theran Church, the American Evangeli Lutheran Church, and the Finnish Evang cal Lutheran Church (Suomi Synod).

Board Vacancies Filled

Vacancies on three boards of the Unit Lutheran Church have been filled by Executive Board.

Edwin B. Patterson, Washington, D. was elected to the Board of Foreign M sions to replace Dr. Fredric B. Irvin, w resigned. His term will expire in 1964.

LeRoy B. Breneman, Lancaster, Pa., w elected to the Board of Parish Education fill the unexpired term of Mrs. Margaret Irvin, resigned. He will serve until 19 Mr. Breneman is president of the Luthe Laymen's Movement for Stewardship.

Elmer B. Sasse, Fremont, Neb., elected to the Board of Pensions, replac Roland C. Matthies, resigned. His te runs to 1962. Mr. Sasse is business mana of Midland College.

233 Are Military Chaplains

Two-hundred thirty-three United theran clergymen are currently serving military chaplains in the United States abroad.

Dr. Franklin Clark Fry, president ULCA, reported the church has more tors serving as chaplains in the U.S. Ar Navy, Air Force and National Guard any other Lutheran church body.

Most Synod Pastors Counsel Couples Before Marriage

By JOHN E. COOPERRIDER

CHICAGO—"More and more pastors con-ler it necessary to counsel couples before arriage. The pastor who does not do this an exception," according to the report bmitted to the Illinois Synod recently by e Committee on Social Missions.

The Social Action division of the Commit- had conducted a survey of Illinois Synod stors concerning their marriage counseling ictices.

Seventy-seven of the 93 pastors replying the questions concerning pre-marital unseling indicated they always give such unseling. Only one replied that he never es. The others ranged from "frequently" "seldom."

WHILE MOST PASTORS feel that marital nseling is essential, the committee com-nted that "practically speaking, they do devote too much time to it."

he average time devoted to counseling 2.9 hours per couple, but more than f reported devoting two hours or less to h couple.

he committee stated that while most pas- attempt to cover "practical" and reli-us aspects of marriage with reasonable roughness, there is an "obvious hesi-cy" to discuss sex and birth control.

he committee also discovered that a large ority "seem to be willing to marry cou- who lack any visible relationship to the heran church." Seventy-four of the re-ting pastors said they do not require that persons they are to marry be Lutherans, only eight indicated that they always ire non-Lutherans to take instructions in faith before conducting the ceremony.

s regards marrying divorced persons, the mittee found that 74 of 87 pastors an-ring the question do so. Most of the vers were based on the ULCA statement marriage and divorce.

Only eight pastors indicated any kind of post-marital counseling of persons whom they marry.

LITTLE UNIFORMITY of practice was found in regard to Catholic-Lutheran marriages. Most pastors discourage them, and most pastors believe that their preaching, teaching, and counseling in all areas of their ministry in regard to this problem, will help prepare their members for meeting it.

A few demand that the parties involved take instruction from both the Roman Catholic Church and the Lutheran Church before coming to a decision. Three said they would not marry a couple, if asked, where one is Lutheran and one Roman Catholic. Many felt that the couple should agree on one faith before marriage.

Most pastors refer couples to doctors for further counseling, 67 indicating that they do this frequently or always.

PASTOR BOLDT

THE REV. WILLIAM J. BOLDT was installed as pastor of St. Luke's Church, Chicago, on June 26, by Dr. Armin G. Weng, president of Chicago Seminary. He had been pastor of St. John's Church, Joliet, for 19 years. He is a member of the board of directors of the Lutheran seminary at Maywood.

St. Luke's Church celebrated its 60th anniversary with a dinner on June 1. Speakers included Dr. A. Howard Weeg, Illinois Synod president; Dr. E. F. Valbracht, former pastor of the congregation, and the Rev. Louis H. Valbracht, a son of the congregation.

INDIANA

Leadership Training Camp At Lutherwald Next Month

By WILLIAM L. PIFER

INDIANAPOLIS—First leadership camp to be held at Camp Lutherwald, Howe, Ind., has been set for Aug. 21-26, under the direction of the Indiana Synod's parish education committee.

Seven courses will be offered, with Prof. Herbert C. Wolf, of Wittenberg University, heading the faculty. Other teachers will be Pastors Donald M. Dow, the camp director; A. T. Wallace, of Fort Wayne, and Raymond Nelsen, of Cromwell.

Minimum Salary Recommended

THE STEWARDSHIP COMMITTEE of the synod completed a survey of pastoral compensation this spring. It shows salaries ranging from $3,192 to $6,780, with auto allowances ranging from nothing to $150 a month. Most congregations provide a parsonage, and pay for utilities in varying amounts. Hospitalization and family protection plans are provided in some cases.

In order to raise the minimum standards, the committee recommended to Dr. Walter M. Wick, synod president, the following: Minimum salary of $4,010, free use of parsonage or equivalent, payment by congregation of 8 per cent to pension fund, family protection or equivalent, family hospitalization, $720 annual auto allowance, one month vacation including four Sundays.

Statement Made on Vestments

WHAT VESTMENTS should a seminarian wear when conducting a service? The synod's executive committee was asked for a ruling on this question.

The committee's finding: Vestments should conform to the practice of the congregation being served. If the pastor wears a black gown, the seminarian should wear one also. If the student is unable to secure proper vestments it is the responsibility of the congregation to obtain them. In no case should the seminarian wear the stole which is the mark of ordination.

UNITED LUTHERAN CHURCH MEN of the synod are raising a minimum of $900 to award at least three scholarships to senior college students.

KING OF GLORY Church, organized June 12 in the Nora-Carmel area of Indianapolis, began with 103 charter members, and 162 baptized members. Pastor Paul W. Bach, mission developer, reported total attendance at morning and afternoon services was 39[illegible] (*see photo*). More than $1,000 was received for the building fund.

New congregation with 162 baptized members is King of Glory Church, organized last June

braska church plan calls for high-pitched roof over nave, with skylights along entire peak

nnington Congregation Approves Modern Church Plan

By MARTIN G. SCHROEDER

OMAHA, NEB.—St. John's Church, Benington, Neb., has approved preliminary ns for a new church building. More than members of the congregation served on lding committees that worked for six nths to prepare the building program.

he nave will seat 300, with choir space 25. A lounge at the rear of the nave be opened to seat 125 more for worship vices, and a chapel seating 40 can also used for overflow.

The Sunday school wing is a two-story building with grade entrances at each level. It provides 14 classrooms with provision for future expansion. The fellowship hall, seating 200 at tables, is separated from the nave by an open patio.

Estimated cost of construction is $225,000, plus $50,000 for furnishings and incidentals. Fund raising services of the Lutheran Laymen's Movement will be used in a campaign to begin in September.

e of the older members of Salem Church, Fontanelle, are n with Pastor Baughman and Synod President Young

SALEM CHURCH, Fontanelle, Neb., observed its 100th anniversary June 12 and 19. The congregation was formed in 1860 by Henry Welty Kuhns, first Nebraska missionary for the Allegheny Synod. The present pastor is Dr. A. C. Baughman.

Dr. A. W. Young, Central States Synod president, spoke the first Sunday. Twelve members confirmed before 1900 were present. The oldest was John Niebaum, of Fremont, confirmed at Salem in 1883.

Dr. Martin Lehmann Called to Central Seminary Faculty

DR. LEHMANN

FREMONT, NEB.—Dr. Martin E. Lehmann will join the facutly of Central Seminary in September, as professor in the department of church history.

Dr. Lehmann is a native of Benkelman, Neb. His primary education was received in the United States. Moving to Canada, he was graduated from Saskatoon High School, and received his bachelor of arts and bachelo of divinity degrees from the Saskatchewa Lutheran College and Seminary.

Following his graduation from seminar he served in Western Canada home mi sions, then spent a year in graduate stud at Erlangen University, Germany. Returnin to this country, he served pastorates at th First Hungarian Church, Detroit, Mich., an Zion Church, Walsh, Ill. He also taught Wittenberg, received his master of sacre theology degree from Hamma Divini School. From 1946 to 1948 he studied Princeton Seminary, where he received h doctorate in theology. Since 1948 he has be pastor of Bethany Church, Burlington, Iow

MINNESOTA

Bible Institute to Build In Minneapolis Suburb

MINNEAPOLIS, MINN.—The Lutheran Bible Institute of Minneapolis has decided to proceed with plans for a new campus in suburban Golden Valley.

Excavation began for three buildings which will be erected during the coming year, it was announced by the Rev. Bernt C. Opsal, president.

The buildings and development of 10 acres of the 30-acre campus site will cost not more than $1,750,000, he said.

Construction was scheduled to begin last fall, but was delayed because bids for the buildings were too high. The building plans have since been revised and a contract negotiated with the lowest bidder at a cost of $1,550,000.

The plans, as revised by Hammel and Green, Inc., St. Paul architects, call for one large building that will house the auditorium, a commons and classrooms. Originally, these were to have been housed in three separate buildings.

In addition, two dormitories will be built now, each housing 66 students.

Standing, Gary and Dad, Herbert Pulsfus; seated, Mrs. Pulsfus and daughter Nancy

Wisconsin's "All-American Family" Active Lutherans

MADISON, WIS.—The Herbert Pulsfus fa ily of Poynette, Wisconsin, members Bethel Church, Poynette, are Wiscons "All-American Family." Mr. Pulsfus, forr councilman and his wife, Dorothy, al

h their children Gary and Nancy attended national competition in Florida last nth.

Active in their community, the entire fam- has supported all church and village ac- ties with enthusiasm. Mrs. Pulsfus, a nday school and vacation Bible school cher, also serves as the Christian voca- ns chairman in the ULCW. Daughter ncy serves as Sunday school pianist while Gary is an officer in Luther League.

n a city-wide "welcome home" celebra- n held June 5, formal welcome was ex- ded by Pastor John Roth of Bethel urch. The key to the city was presented the family by another Bethel member, ently elected "Miss Poynette," Miss Judy nthe.

CHIGAN

ans for New Building pproved by Flint Church

By RAYMOND A. HEINE

ETROIT—Members of Our Risen Lord rch, Flint, the Rev. Thomas M. Be- ler, pastor, approved plans for a new rch at a congregational meeting June 5. he building to be erected on a 4½-acre will accommodate 250 for worship and in Sunday school. The building is to be tructed of pre-cast insulating concrete els faced with crushed quartz and mosaic s.

OOD SHEPHERD CHURCH, Detroit, the first gregation to be organized on an inter- al basis, celebrated its sixth anniversary 26. Organized in 1954 with 62 charter bers, the congregation now numbers confirmed and 265 baptized members. he membership is presently about 95 cent Negro. Twenty-eight new members received on the sixth anniversary. Sev- gifts, including a new organ, were cated.

he Rev. Richard I. Knudsen, pastor, s that not one of the members of Good

Architect's plan for new church in Flint

Shepherd has been received by transfer from another church. Inspecteur Maurice Sweeting, Bishop of the Synod of Montbeliard, France, was the guest of Pastor and Mrs. Knudsen while he studied the church in an industrial setting under the auspices of the Lutheran World Federation last month.

A CLASS OF THIRTY adults was received into membership at Good Hope Church, Garden City, on the fifth anniversary of the congregation, June 19. Twenty-six young people were confirmed on Pentecost, June 5. The congregation, under the leadership of Pastor George Volkmar, has grown to include over 1,000 baptized members.

THE REV. JOHN RECHER, pastor of St. John's Church, Three Rivers, has retired effective May 31.

This space is reserved!

Watch this space for important announcements during the coming weeks!

Spark of Growth Kindled In Synod That Dwindled

By CHARLES L. STRUBEL

LOUISVILLE—"A small synod growing smaller" seemed to be the statistical image of the Kentucky-Tennessee Synod at the end of 1959. But the synod simply refuses to accept the picture suggested by the decline in membership.

Actually, the synod has made remarkable advances for the Kingdom of God since the first of this year, and is sparked by a new spirit of determination to make the membership figures reflect this progress by the end of 1960.

One of the outstanding events in the life of the synod has been the visitation to every area by the president, Dr. Gerard D. Busch. As recommended by the synod's executive committee, President Busch held special meetings with church councilmen in each area.

Emphasized at these meetings were the responsibilities of the council members not only within their own congregations but also to the synod and the church at large. Duties of councilmen were outlined, showing that they are in reality working for the whole church as well as for their congregations.

Dr. Busch also discussed the Calendar of Causes, explaining how each of the church's causes relates to the life of every church member. After completing several of the meetings, he said: "As a result of these rallies, I am sure that every congregation of the Kentucky-Tennessee Synod will show growth in all phases of their work!"

Sister Congregations Start Buildings

TWO SISTER CONGREGATIONS held ground breaking services for first units of their church plants on the same day, May 15. They are Faith Church, Erlanger, Ky., the Rev. Virgil L. Yohe, pastor, and St. Luke's

Breaking ground at Erlanger are Dr. Busch, Pastor Virgil E. Yohe, Dr. J. E. Stomberg

Church, Cold Springs, Ky., the Rev. John W. Kerrick, pastor.

President Busch spoke at the St. Luke morning service and participated in the ground breaking at noon. (*Photo on next page.*) Then he held services for Faith Church, taking part in the ground breaking at 3 P.M. (*Photo above.*)

TWO OTHER CONGREGATIONS dedicated completed first unit buildings. On May 2 St. Paul's Church, Shively, Ky., dedicated air-conditioned nave and parish hall. On June 5, Bethany Church, Memphis, Tenn. dedicated its building, which also is air-conditioned.

Further evidence of growth is reported by Pastor John F. Schneiter, of St. Matthew's Church, Paducah, Ky. The congregation purchased a large house next door to be used for the young people's department and for a newly organized weekday church school.

CALVARY CHURCH, Louisville, under

ection of Pastor Charles L. Strubel, is aking a religious census of a large sub-vision containing nearly 5,000 homes. The rvey is expected to take about six months.

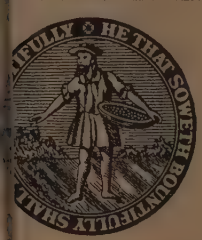
MEMORIAL CHURCH, Louisville, is renovat- the outside of its building, at a cost of out $20,000. Pastor John Blix Lind said toration of the interior is planned later.

NEW PRESIDENT of the Louisville Lu-ran Ministerial Association is the Rev. arles L. Strubel. The Rev. Robert L. uss, of St. Stephen's Church, Fern Creek, ., is secretary-treasurer. This group in-des also the pastors of Jeffersonville and rydon, Indiana.

INSTALLATIONS: On May 29, the Rev. arles P. Aylor, as pastor of St. Paul's-ited parish in Nashville, Tenn.; June 12, Rev. Roger Thomsen, as pastor of Trin- Bellevue, Ky., June 19, the Rev. J. Earl id, D.D., as pastor of Trinity Church, isville, Ky.; on July 3, the Rev. Ned Millin, as pastor of Messiah Church,

Dr. Busch, Pastor Kerrick at Cold Springs

Okolona, Ky., and on July 10, the Rev. Theodore Hildebrand, as pastor of St. Peter's Milton, Ky.



RENTER OR OWNER?

From renting to owning is one of life's happiest experiences. Possession gives a thrill and it is a special thrill, if the renter acquires a property which he has rented too long. A foothold in the future fulfills a primal instinct.

ife insurance policy can be rented. A Term policy will serve as a temporary asure to meet an emergency, but the permanent possession of a contract ns a way to a new life. The owner adds to his property, plans to improve it, ts to own more. Taking care of it increases its value.

re is a time to own and a time to rent. But youth is owning time since rance policies increase in cost with age while health hazards grow with the years. s a good policy to *own* a good policy. And the Fund sells the best.

WRITE TO:

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Divorce Rate Too High, So . . .

Waco Pastors Run Community Marriage Counsel Servic

WACO, TEXAS—This city's first community marriage counseling service was put in operation this spring. One of the leaders in initiating and carrying out the plan was the Rev. Robert J. Stout, pastor of Crestview Lutheran Church (ULCA).

PASTOR STOUT

The need for such a service came to the attention of Pastor Stout and a few other clergymen more than a year ago. Welfare agencies were concerned over the lack of competent advisory assistance in domestic troubles referred to them. In 1958, it was noted, McLennan County had 1,280 marriage license applications and 846 divorce petitions.

Pastor Stout, Rabbi Amiel Wohl, and Pastors Gilbert Ferrell and Thomas Lovett began surveying the community for support. They were backed by the Waco Ministerial Association and received favorable publicity through radio and television stations and the newspapers.

HELP WAS RECEIVED also from the Mental Health Association, the psychology department of Baylor University, the local YMCA, and nationally known counseling agencies, such as the American Institute of Family Relations, directed by Dr. Paul Popenoe.

Last October the Rev. Lloyd Jones, director of the Family Life Foundation of Dallas conducted a two-day training institute for Waco clergymen. In December a steering committee met to organize a board of directors and complete a charter for the Marriage Counseling Service of Waco Clergymen.

The board is composed of leading citizens from various walks of life, including business, medicine, social work, and educatio The president is Mr. Ross Sams, Jr., a me chant. Mrs. Joe Nash, Jr., is vice-presiden and lawyer Vance Dunnam is secretar treasurer.

The service opened April 25 in roo provided at the Crippled Children's Hosp tal. Pastor Stout is the chairman of counselors. A dozen other clergymen are call to conduct counseling sessions, on th afternoons weekly. Cases are referred to service from various agencies, particular the United Fund's Family and Childre Services.

The minister-counselors, after talking w persons referred to them, often refer parties to doctors, psychiatrists or ot professional sources for further assista with their problems.

Pastor Stout said there is no conflict w other agencies. The counseling service, said, is not a panacea or a cure-all.

"BUT IT IS AN effort, and it is much m than Waco has been willing to do so toward removing some of the causes for alarming increase in divorces and bro homes," he said.

Persons who can afford it are expected pay fees ranging from $1 to $5. The mo goes for administrative expenses; all counseling clergymen work on a volunt basis.

Pastor Stout is a native of Tiffin, O After war service he attended Bowling Gr State University and Hamma Divi School, and while working for his bach of divinity degree was a psychology inst tor at Wittenberg University.

He is a member of the evangelism c mittee of the Texas-Louisiana Synod, a member of the board of the Lutheran dent Foundation of Texas A. and M. lege. He is the Lutheran contact chap of the Veterans Administration Hospita Waco.

tholic Political Party rs Storm in Puerto Rico

By FRANCISCO MOLINA

AN JUAN, P. R.—Mounting unrest and rness in political and religious circles in to Rico follow in the wake of the or- zation of the Christian Action Party, sored by the Roman Catholic hierarchy. hile the priests preach politics from the it, following the June 30 joint pastoral r of the bishops that requested their ac- backing of the new party, a growing ber of the faithful show distaste for the ch's intervention in party politics.

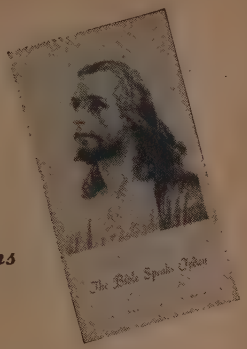
l Mundo" newspaper carried a three- nn article on page one under the head- "93 Catholic Leaders Object to Regis- on of CAP."

entified by the newspaper as "prominent olic leaders from the city of Caguas neighboring towns," the 93 first pro- ce themselves "in absolute loyalty to Mother Catholic Church and its dis- ished prelates and priests," to the ex- of "being ready to go even to martyr- should it be necessary."

en they go on to state their belief that xisting situation in Puerto Rico—moral, ual, political, social and economic— s not justify in any form the formation Catholic party." In their judgment, they er state, such a move is "undesirable, udent, unnecessary, disadvantageous and dangerous" for the Catholic faith.

terness is especially noticeable in the er towns. At Comerío, in the hinter- the situation is apparently complicated e fact that the mayor, the district judge, ublic school superintendent, and the of police are Protestant.

cording to correspondent Víctor M. la, in "El Mundo," CAP leaders accuse unicipal administration of Comerío of ring the party's registration, while on ther hand the municipal authorities e the Catholic priests of using religion



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CARIBBEAN . . .

and the church to exercise pressure on the Popular Party electorate in that zone.

In the same July 8 edition of "El Mundo" Monsignor Rafael Grovas, Chancellor of the San Juan diocese, declares in a two column article, among other things—that Governor Muñoz Marín stands for a duality of conscience when he claims that a good Roman Catholic may also be a good member of the Governor's Popular Democratic Party.

Answering Governor Muñoz Marín's statement that "liberty would be dead" should prelates and priests be granted the right to be obeyed in civil matters, Monsignor Grovas states that . . . "the liberty for which Mr. Muñoz Marín calls, leads inevitably to the most monstrous immorality."

Interviewed by "El Mundo," Governor Muñoz Marín has declared his belief that all Puerto Ricans, irrespective of party affiliation, have the duty of fighting the grave evil that would befall Puerto Rico from mixing religion and politics. He makes it emphatically clear that he does not mean "fighting the Catholic Church, but clearly and exclusively to fight the evil represented by the intervention of religion in politics."

Previous political ventures of the Roman Catholic hierarchy in Puerto Rico have proved eminently unsuccessful. They opposed publicly, but could not stop, the election of Senator Hipólito Marcano, prominent Protestant layman and former president of the Association of Evangelical Churches of Puerto Rico. They likewise failed in their open campaign against the nomination of a Protestant for mayor in Comerío.

The proposed Christian Action Party, the bishops claim, is "a reply to the intolerable attitude of political groups in Puerto Rico."

Specifically, the hierarchy charges the government with anti-Christian practices in the matter of birth control and abortions, and repudiates the government's stand against released time religious instruction in the public schools.

(A few weeks ago the House of Representatives tabled Bill 84 that called for released time.)

Federal Ownership Ended For Three V.I. Churches

WASHINGTON—A church-state complica tion believed without precedent in U.S. Hi tory was resolved when Congress acted t terminate federal ownership of three Lu theran churches and two parsonages in t Virgin Islands.

The Senate acted just before recessing fo the political conventions. The House o Representatives approved the legislation June. The measure passed by both conve all the right, title and interest of the Unit States to three Virgin Island congregati of the United Lutheran Church in Amer

Federal acquisition of the properties a parently took place in 1917 when Denm ceded the Virgin Islands to the U.S. But 1917 treaty provided that "the congregatio belonging to the Danish National Chur shall retain the undisturbed use of churches which are now used by them, t gether with the parsonages . . ."

The properties now belong absolutely the congregations in Charlotte Amal Christiansted and Frederiksted. The Unit Lutheran Church has contributed more th $100,000 for building improvements.

Old Schoharie Church Becomes Presbyterian

SCHOHARIE, N. Y.—The Communit Church of Schoharie, product of a Worl War I federation of Lutherans and Method ists, has been reorganized as a United Pre byterian Church.

Long without a pastor, the congregati voted the new affiliation after undertaki the complete renovation of the old re brick church built by the Lutherans in 179

St. Paul's Evangelical Lutheran Churc which traced its origin to the first Germa settlers in the Schoharie Valley about 171 went out of existence in 1919. The Com munity Church has occupied the buildin since.

RISE celebration was held for the Rev. ert N. Gibney on 10th anniversary of his rate at Epiphany Church, in Hempstead, With Pastor Gibney are (l. to r.) Mor- Whitney, Chester Myrom, and Mrs. Gibney.

YORK

yor Praises Bethany's uth Program in Bronx

w YORK—Mayor Robert F. Wagner iven high praise to Bethany Lutheran ch and its pastor for their summer rec- n program designed to keep the Bronx borhood's youth off the streets and out ouble.

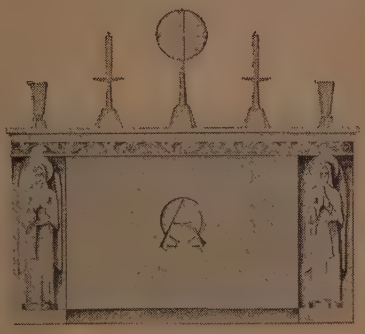
am very pleased to publicly commend ev. John E. Christ, Jr., and the con- tion of Bethany Lutheran Church on program for children and youth from ges of 6 to 19," said Mayor Wagner. am sure that this will be a great help ducing juvenile delinquency and assist ially in keeping the youngsters off the and active in worthwhile projects."

STOR CHRIST described the program as fort not only to curb juvenile delin- y but also "to show the church's con- for the city's youth." Bethany Church, ast 163d Street in the Bronx, started outh program two years ago. It is an acial congregation.

e five-day-a-week program started on 2, under direction of Pastor Christ and the Rev. Claude T. Peterson, associated pastor, who is a native of the Virgin Islands. On three days a week, children from 6 to 12 years old are taken on all-day trips to the city's parks, museums and educational institutions. On alternate days, youths between 13 and 19 take part in activities at the church's teen-center from 8 to 11 P.M.—dancing, athletics and movies.

Pastor Christ said the only support the church gets from the city is free subway transportation for the younger children's program. He emphasized that the summer program is open to all youth of the community, not only for Bethany members.

"WE DON'T WANT to stress the negative aspects of keeping children off the streets," Pastor Christ observed. "We want first of all to express the church's concern for the young people and children of the community, and to make God's love known to them



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through these programs. It is but part of the church's mission to serve our constituency. We must serve the whole community."

On a recent visit to Bethany, Dr. Alfred L. Beck, president of the New York and New England Synod, commended Pastor Christ and his congregation for the vital work they are doing.

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PENNSYLVANIA

Deaconess Consecrated

JOHNSTOWN—Sister Ruth Lowery w consecrated as a deaconess in Trinity Chur on June 19. Her picture was on the co of the bulletin provided by the ULPH that particular Sunday.

Dr. Rowe, Dr. Deaton and Dr. Yeagy pl hands on Sister Ruth at her consecra

Dr. John L. Deaton, president of Board of Deaconess Work; Sister An Ebert of the Deaconess Motherhouse Philadelphia; Sister Betty Amstutz; Dr. thur E. M. Yeagy, of the Central Penn vania Synod, and Dr. Harold L. Rowe, tor of Trinity Church, participated in service.

Frederick S. Weiser Ordaine

LANCASTER — Frederick Sheely Wei May graduate of Gettysburg Seminary, w ordained on June 26 in Grace Church, L caster, where he has been called as assist pastor.

and Frederick S. Weiser (left) shown Dr. Reinartz, Dr. Hanson, Dr. Putman

officiant was Dr. Dwight F. Putman, ent of the Central Pennsylvania Synod. Eppling Reinartz, ULCA secretary, ed.

ers taking part were the Rev. Ray- L. Fetter, president of the Lancaster rence; Dr. Henry W. A. Hanson, presi- emeritus of Gettysburg College; Dr. C. Robinson, synod secretary; the David A. Menges, of Menges Mills, nd Dr. Warren C. Heinly, pastor of Church. —ERNEST J. HOH

eal for Home Extended

LADELPHIA — The "Operation Aged" l for the Germantown Home for the has received a time extension from esge Foundation to attain its $890,000

foundation will add $10,000 if the is met. Dr. Frank M. Brown, director appeal, reported a total of $756,285 latest compilation of gifts.

said 343 congregations paid 100 per r more, 57 sent in less than one fourth

of their quotas, and 12 have given nothing.

CHRIST CHURCH, Oreland, dedicated a new Moller organ June 19. It was the gift of Mr. and Mrs. J. Mervin Rosenberger, in memory of their parents.

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—CHANGES OF PASTORATE—

ILLINOIS

EKLOF, C. CARL. From Christ Church, Decatur, Ill. To St. Mark's Church, Washington, Ill., assistant pastor.

KENTUCKY-TENNESSEE

HILDEBRAND, THEODORE. To St. Peter's Church, Milton, Ky.

MICHIGAN

RECHER, JOHN M. From St. John's Church, Three Rivers. Retirement.

NEW YORK AND NEW ENGLAND

SUKOSKY, DONALD G. From Trinity Church, New Haven, Conn., assistant pastor. To St. Paul's Church, Bridgeport, Conn.

WESTERN CANADA

HUEBNER, ROGER. To Regina, Sask., mission developer.

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—DECEASED—

THE REV. WILLIAM C. MILLER, 8[illegible] retired ULC pastor, died July 6 at Fal[illegible] City, Neb.

A native of Grey County, Ontario, Ca[illegible]ada, Pastor Miller was a graduate of [illegible] John's College, Winfield, Kans., and Co[illegible]cordia Seminary, Springfield, Ill.

He served congregations in Detroit, Mich[illegible] Toronto and Zurich, Ontario; New Cast[illegible] Pa.; Seattle, Wash.; Polo and Chicago, Il[illegible] and San Bernardino and Redlands, Calif.

Surviving Pastor Miller are three sons[illegible] the Rev. Carl A. Miller, Rosemead, Cali[illegible] the Rev. Paul L. Miller, Falls City, Ne[illegible] and the Rev. Robert Miller, Silver Spring[illegible] Md., and one brother, the Rev. I. A. Mille[illegible] Davenport, Iowa.

Funeral services were conducted at S[illegible] Paul's Church, Falls City on July 8 by t[illegible] Rev. Paul L. Miller and the Rev. Ren[illegible] Frobenius.

Burial was at Forest Lawn Memorial Par[illegible] Glendale, Calif.

DR. HENRY C. ROEHNER, 81, di[illegible] May 15 at a rest home in Akron, Ohio, aft[illegible] two years of invalidism. When he closed h[illegible] ministry in February, 1957, at Uniontow[illegible] Ohio, his active service of 56 years w[illegible] longer than any pastor then in the Synod [illegible] Ohio.

Dr. Roehner was born in Baltimore, M[illegible] and was a graduate of Gettysburg Colle[illegible] and Hamma Divinity School. He was [illegible] dained in 1902 by the Synod of Northe[illegible] Indiana and Michigan and served at Hos[illegible] land, Indiana and Trinity, Grand Rapi[illegible] Michigan.

He was secretary and president of [illegible] synod and was a reporter for THE LUTHE[illegible] for the organizing convention of the ULC.

From 1920 to 1933 he served Fi[illegible] Church, Mansfield, Ohio, largest congre[illegible] tion in synod, and after an inactive per[illegible] because of illness served the Uniontow[illegible] Hartville parish 1940-57.

He wrote the Young People's Departm[illegible] in *The Lutheran* in the 1920's and 193[illegible] and in the 1940's inspired the "The Luther[illegible]

Every Home" subscription campaign. He ved extended terms on the Wittenberg llege board of directors, and served a iod as board chairman. He received a tor of divinity degree from the college. His wife, Mrs. Mary Roehner, of Gettysg, Pa., died about ten years ago. Survivare two sons, both dentists in Akron, Dr. ry and Dr. Luther Roehner.

Services were held at St. John's, Unionn, May 20, with burial in Greenlawn metery. President Herbert W. Veler and tors Tom B. Homrighausen and Stanage Scott officiated.

MRS. MAYME CATHERINE SCHRAR, widow of the Rev. F. H. Schrader, d June 29 at the National Lutheran Home the Aged in Washington, D. C., aged 81. had served with her late husband at torates in Lairdsville, Union Deposit, ole Parish, Newry, Cairnbrook and Glasv, Pa., and Hampstead, Md.

She is survived by a sister, Miss Bessie R. nsinger, and two nephews.

Funeral service was conducted at the Nal Lutheran Home by Dr. John C. Stuff Dr. J. Frank Fife. Burial was in Imnuel Lutheran Church Cemetery, Manster, Md.

THE REV. ORLANDO S. YERGER, 82, d in Bethlehem, Pa., on July 9. Born in w Hanover, Pa., he received his early cation in the public schools of Frederick wnship, Montgomery County. At the age 16 he became a teacher, and three years r was made principal of the Zieglersville, , schools.

He was graduated from Perkiomen School 1898, Muhlenberg College in 1903 and icago Seminary in 1907, and was ordained the Northwest Synod.

He served Holy Trinity Church, St. Paul, nn.; the Lindstrom-Stacy Parish, Minnea; St. Andrew's Church, Brooklyn, N. Y.; n Church, Long Valley, N. J.; the Colbia-Chestnut Hill Parish, Lancaster unty, Pennsylvania, and the Weissport ish, Pennsylvania.

His wife, the former Sarah Jaxheimer, died last February. Surviving are a son and three daughters.

Funeral service was conducted July 14 in Bethlehem by the Rev. Peter J. Dexnis and Dr. Claude E. Schick.

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In Conclusion

You won't find out from this page which candidate the editor of this magazine thinks you should favor in the U.S. presidential election. I, for one, haven't made up my mind. I'll wait until I read some of the campaign speeches and size up the candidates according to my notions.

Readers of this magazine who are U.S. citizens (we have Canadian readers too) will split sharply, perhaps quite emotionally, on whom to vote for. People of keen conscience will be on both sides of the battle. There won't be any clear-cut evidence as to who is right.

We object strenuously when Roman Catholic bishops try to push their people into making political decisions. See the story about Puerto Rican bishops in "Church in the News" this week. It would be unreasonable for Protestant spokesmen to do the thing we criticize Roman Catholics for doing.

If I felt that one of these candidates would take us down a dark and evil way, and the other is a true son of the light, I'd probably run the alarm bells. But the candidates offered to the American voters in November by both parties will be vigorous, intelligent men, deeply concerned about the nation's problems. There won't be much serious difference between the ideas the two will be talking about during the campaign — although each will have to try to make us think the other is all wrong.

Before World War II many Republicans had a tendency to be isolationists, hopeful that we Americans could live in peace in our land without getting into European quarrels. Everyone knows now that no nation can avoid being involved in all the world's affairs. President Eisenhower has led us patiently and firmly toward becoming citizens of the world.

Thirty years ago the Republicans clung to the traditional theory that the government is not obliged to take an important part in the economic life of the nation. The U.S. went through a fairly rough revolution in the early '30s, establishing unemployment insurance, social security, government regulation of key segments of American business such as the stock exchange. There aren't many people left in either U.S. party who now wish to reverse what has been done since 1933.

Democrats will probably tell us this year that the U.S. should spend much more money in the "public sector"—for national defense, schools, and so forth—rather than so much for private purchases. To be candid, though, they will have to tell us that to finance such expenditure we will have to pay higher taxes. Then we can make up our minds whether this is good.

The one point, of course, on which numerous Protestants will be disturbed is that Candidate Kennedy is a Catholic. He doesn't deny that, if elected, his church might try to influence his decisions. The Roman Catholic Church has a long history of that sort of effort. Mr. Kennedy promises that he would not yield to pressure from his church.

You can accept or reject that promise according to your own background and temperament. I think it is an honest promise which Mr. Kennedy would try to keep. If he, as president, were to fail in this, the Roman Catholic Church itself would suffer the most serious set-back it has ever experienced in America. It has had such experiences in many countries through many years, and may eventually learn how to avoid them.

—ELSON RUFF

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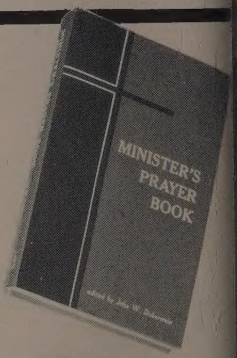

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